The wonderful circumstance is, that these things subsist gether. Yet, here they are, co-existing in the same breast, a apparently about to exist there for ever, and without an adju ment; for man cannot rid himself of his conscience on the *c* hand, nor of his sins on the other. The judge is seated for *w* upon his throne, and the prisoner is for ever at his bar; a there is no end of the assize, for the prisoner is ever commitmi new offences to call forth new sentences from the judge.

The double truth, which explains the double fact, has be grasped by Pascal, and developed with singular conciseness a beauty. " The greatness and misery of man being alike cc spicuous, religion, in order to be true, must necessarily teach that he has in himself some noble principles of greatness, and the same time some profound source of misery. For true re gion cannot answer its character, otherwise than by such entire knowledge of our nature as perfectly to understand that is great and all that is miserable in it, together with t reasons of the one and of the other/' " The philosophers nci furnish men with sentiments suitable to these two states. Tl: inculcated a notion either of absolute grandeur, or of hopel< degradation, neither of which is the true condition of rm From the principles which I develop, you may discover the cat of those various contrarieties which have astonished and (livid mankind. Now, then, consider all the great and glorious us rations which the sense of so many miseries is not able to exti guish, and inquire whether they can proceed from any oil cause save a higher nature. Had man never fallen, he wot: have enjoyed eternal truth and happiness ; and had man tun been otherwise than corrupt, he would have retained no id either of truth or happiness/' " So manifest is it, that we or

were in a state of perfection, from which we are now unhapp: fallen/'' " It is astonishing that the mystery which is furtln removed from our knowledge (I mean that of the transmlssl of original sin) should be that without which we can have knowledge of ourselves. It is in this abyss that the clue to c condition takes its turns and windings, insomuch that man more incomprehensible without this mystery than this mystc is incomprehensible to man/7*

* Pascal's **Thoughts.**